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A

SERMON

PREACHED IN OXFORD:
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BY

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3 E R M O N
P R E A C H E D I N O R F O R D



I n c l u s i v e



The Text.

46. Psal. verl. 7. 8. 9. 10. 11.

7 The Lord of hostes is with vs: the God of Iaakob is our refuge.

8 Come, and behold the workes of the Lord, what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: hee breaketh the bow, and cutteth the speare, and burneth the Chariots with fire.

10 Be stil and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iaakob is our refuge.



Y trauaile for the choice of my text parallel to this daies worke, was as the flying of *Noahs* doue, or floting of his arke; the one had no footing til it came to the arke againe, the other noe resting place but on the mountaines of *Armenia*; nor I where to settle my diuided thoughts, til I fel vpon this Psalme: here I met with manie vni-formities.

- 1 The event the same. We maie as trulie and as happily say, as these might of whō the Plalm treateth, *God is our hope and strength, in angustijs auxilium praesertissimum*, or adiutor in tribulationibus, quae invenerūt nos nimis, our readiest help in our sorest dangers. v. 1. Wee were the children of death, and were euen come to the birth, there wanted a verie little strength to bring vs forth. *Tempus faciendi domino*, it was then time for the Lord to put to his hand, yea the time was almost past.

.... *digitis à morte remoti*

quatuor aut septem.----- there remained but a few houres to accomplish their mischeife.

- 2 The extent of the danger noe lesse. Theirs was against both their *Citie of God*, and the *sanctuarie* of his *Tabernacles*. vers. 4. Ours against both *city & sanctuarie*, the two sisters, the *Martha* and *Marie*, *politic & pietie*, *Commonwealth* and *Church* of our Countrie: The *thrones* of *Dauid* & *chaire* of *Moyse*, *golden sceptre*, & *golden candlestick*, our *λαός, νόμος, τόπος* 2 I. *Act. 28.* & our *vd* also, *people, law, place, temple* must haue beene dissolued.

- 3 The places seeme to accord. With them, their *citie of God*, so with vs too. Our *city of God*, the fairest, the excellentest, the absoluteest that we had (or contiguous to it) our *Ierusalē*, the *Princesse* of the thouldands, the mother of al the daughters of our land, the *Chamber* of our famous *Kings & Queenes*, *ioie* of our *Englishe* earth, *empresse* of the *Island*, and the *renowned Emporie* and *Mart* of the whole *Kingdome*.

And the *Sanctuarie* of our *Tabernacles* no lesse as theirs. Our *Bethel*, our *Siloh*, our *Hill of Sion*; where

were

were our goodliest Tēples and Basilikes, Chappels & oratories, where our verie oracles were wont to bee giuen, the fountaine and spring of religion, the *arke of the presence of God* aboue al other places of this land.

Omit not the season verſ. 5. Their deliuerance was *verie earlie. Manè diluculò ante auroram, ad cōspectū aurora*. So was ours. For by fowre in the morning of that daie, which had bin the *evening and long night*, the *blacknes of darknes* to our state, was the treasō discovered, the Lords of the priuie Counsaile acquainted, and the King in his bed chamber awaked and aduertised. There wanted but a mornings worke, which if it had ſped, *sufficient vnto the daie*, the yeare and many ages of the world had the *malice* of that morning bin. Betwixt the midnight of that eue, whereon the *Incendiarie* kept his vigilles, & the middzie of their feast, their greate Iubilee expected, were but 12 houres; and on of those twelue, as of the 12. Apostles a deuill, so must haue been *hora & potestas tenebrarum* the *houre and power* of the deuill, the *houre of frietrial*, *hora nefasta, nefanda*, the blackest that euer the eie of the sunne looked vpon, worse then the worst *Sodomiticall* and *Gomorrlean*, the most accursed and infamous, that euer was accompted in anie Kalendar of time.

Mee thinketh the whole phraſe of the Psalme hath great congruitie. For surelie our *ground* had bin *shakē* verſ. 2. yea her ioints had bin shiuered in peices; and our *mountaines* if not of nature, of art, monumēts of age and honor, as stable and statelie as mountaines, huge masses and piles of magnificent buildings, roiall

12. Eccl.

pallaces, religious temples, *Mausolean* sepulchers & shrines, which the holie Ghost calleth *domos seculi*, houses of eternitie, had beene throwne into the midst of the riuer, if not the sea; and our waters had raged & beene troubled ver. 3. yea the foundations of their chānels had been discovered: And that Riuer of ours, the *streames wherof make glad our Citie of God* ver. 4. had changed hir gladnes into mourning, died her chritt- al into rubies, and turned as the riuers of Egypt into a riuer of bloud; running as a Maister-veine with a full tide of bloude along the sides of the city: hir carriages in stead of wonted cōmodities had beene dead corp- ses; manie a thousand discerpted limme both of men and buildings must it haue drank downe, & buried within hir bosome.

6 Lastlie and in a worde the subiect of the Psalme throughout is very like. The incursiō of the enimie to both strong and furious: the danger imminent, vast, & peremptorie; the deliuerance strange & glorious; the preventiō of the mischeife suddaine; the commemoration and thankgiuing solemne; and most generous, heroical, invincible as in them, so in vs. (I hope) the resolution. *The Lord is our refuge &c. Therefore wil wee not feare though the earth be mooued &c.*

----- *Si fractus illabatur orbis.*

Notwithstanding al these relemblances, the reede & metwand of that danger and deliuerance of theirs is far to short to bee the measure of ours. Ours is *ca- sus omisus*, a transcendent of transcendents *ακαθ' ὑπερ-βολὴν* is *ὑπερβολὴν*; our danger a monster of dangers such as nature neuer brought forth, our deliuerance

a mirrour, a miracle of deliuerances, such as the finger of God neuer wrought. But taking my text as it is, you shal finde in the opening of it

1 A proposition, professiō, protestatiō as it were to the whol world *The Lord of hostes is with vs* v. 7

2 A probation, or demonstration therof. *Come & behold his workes.* vers. 8.

3 Confirmatiō, explicatiō, enumeratiō, *he maketh warrs to cease &c. he breaketh the bow &c.* v. 9.

4 Exhortation, aduise. *Be stil and know &c.* v. 10.

5 Conclusion, acclamatiō. *The Lord of hostes &c.* vers. vlt.

Which being a repetition of the seauenth verse, in the self same words and syllables, *carmen amabilem*, maie seeme to stand in the first place as a challenge and defiance to al aduersarie forces. *Dominus virtutū nobiscum*, we wil not feare for thousands, and tē thousands, whole armies of mē, legiōs of deuills, the gates of hel: and when they haue proued, demonstrated, cleared the truth of their assertion, they singe it once more in the last place as their *Pæan*, their victorious and triumphāt songe, *Dominus virtutum nobiscū. &c.*

Looke not for much explication & discourtse at my hands, you shal finde me a short paraphrast or scholiast application is my end. My text seruing me to noe other vse then as a seal, or stamp, or mold, which whē I haue set to the late storie of our times, you shal find, if not so liuelie in al points of collation; yet some liklie expression and forme of my text sticking vpon it.

For the order then and connexion of the words in breife, thus it standeth.

1 They propole. *The Lord of hostes is with vs.*
How proue they that?

2 Thus. *Come and behold his works.* That were an
endlesse talke.

3 They giue Instance in a *species.* *What desola-*
tions he hath wrought. Yet this were to lardg a feild
to range in.

4 They exemplifie some one kind of them: *hee*
maketh warrs to cease. How shal that appeare?

5 By a sufficient enumeration. He taketh awaie
al instruments of warre, *breaketh the bow &c.*

6 Then followeth the counsaile. Lastlie the con-
clusion.

The Proposi-
tion.

1 Touching the proposition, *Dominus virtutum nobis-*
cum &c. They not onlie presume it, & laie it for their
surest ground, as a maxime and principle which they
wil neuer bee driuen from; but assume it vnto them-
selues in the hypothesis, and appropriate it to their
people & persons, *Nobiscum, noster.* Which are not
onlie *voces charitatis*, words of charitie, whē by a stile
of pluralitie and community they comprehend al the
members of their state but *voces fidei*, words of faith
also, when they make *Iehouam exercituum*, the vniuer-
sal Lord of the world, whose power is over al, to bee
their proper & peculiar God. Like wise builders, that
build vpon the rocke, al the winds and stormes in the
world maie beate vpon their house either of Church
or Kingdome, but cannot shake them. Wise Merchāts
that sell al the substance they haue to buy one pearle
more vauable and precious then al the rest. *Vnus om-*
nia. And *omnia in omnibus: Compendiū mirabile.* One

Lord of hostes is more vnto them, then al the armes of flesh and bloud, al armies of men and Angels, all the powers in heauen and earth: One God of Iacob more vnto them then al the Gods of *Ammon, Aram, Moab*, and whatsoeuer is named *God* throughout the whole world.

But that which I obserue principally in the proposition is the wisdom and perfection of their speech. For according to the two members of it, so doe they stile God with two titles, and ascribe vnto him two attributes or actions. His titles are *Dominus virtutum*, & *Deus Iacob*. That is to saie *strong & sweet*. The one *virium* the other *voluntatis*, the one of ability, the other of willingnes, the one *roboris*, the other *faderis*. One of power, an other of fauor, one of maiestie, an other of mercie, one of puissance, another of promise: in a word, one vniuersal, the other more special. I remember the counsaile of the Son of *Syrach*: *Facito verbis tuis stateram*. *Ballance thy words euē*. Was there euer speech in the book of God more equallie ballanced? In the one skale you haue *the Lord of Hostes*, *virū*, or rather *Deum bellatorem*, vvith whom it is al one to saue with manie or vvith few, the God of Gods with his outstretched arme of power, and his right hand bringing terrible things to passe; whose throne is the heauen of heauens, the earth his footstoole, the sea his washpot, Angels his ministring spirits, men his vessels of claie, Devils the vassals of his wrath, and al the creatures in the vvorld, euen the poore insectes & flies, the scorns of nature, executioners of his vengeance, and able by his appointmēt to lay one sure strokes. O this is a glo-

^I
Dominus virtutum: Deus Iacob.

28. Eccl. 25.

15. Exod.

rious

rious and feareful skale, who can abide it? Who euer saw God in his strength & liued? What pillar of heauen, or what foundation of the vworld could stand, if there were not an nother skale to match and mitigate the rigor of his strength?

- 2 Behold then in the other part there is *the God of Jacob*: in which name is comprised vwhatsoever belōgeth to mercie, fauor, compassion, whatloener to election, dilection, purchase, inheritance, promise, covenant, word, sacrament. Nay, the prescription and antiquitie of his loue is exprest herein, for *Deus Jacob* beareth an auncient date. And these two together (*Lord of hosts, & God of Jacob*) make a iust *equilibriū* betweene greatnes and grace, and bring al things to a faire medlie, a sweet and acceptable harmonie, like that in the 34. of Exod. The Lord, the Lord *Stronge*, there is the roote of all, afterwards *mercifull, gracious &c.* a number of goodlie branches springing frō that roots.

Nobiscum, susceptor noster.

The actions ascribed vnto him are likewise two. The one of prelēce *Nobiscum*; the other of protection, *susceptor noster, arx, exaltatio, locus editus*, the latter is an *auxesis*, increase to the former.

Dominus nobiscum is not so much (vnlesse you vnderstand that great mysterie which was hidden from the beginning of the world, and reuealed in fulnes of time, that is *Emanuel, Dominus nobiscum*, God in our nature, God in our flesh) for God is present to al his creatures. *Iouis omnia plena: calum & terram impleo* I fill heauen and earth. *VVhether shal I flie from thy spirit? if I climbe vp into heauen &c.* Hee is present with

those that shunne his presence, that saie vnto him (depart from vs) and thinke they are safe from his sight: Tush, *none seeth, the God of Iacob regardeth not.* But when it is added, that God is not onlie with vs, but for vs, *nobiscum*, and *pro nobis*, then are we safe & secure from all possible dangers.

The assertion, I confesse, is verie audacious, if it be not wel warranted. Many haue trusted in lying words, as the Prophet Jeremy speaketh: *Templum Domini, Templum Domini*: and whie not these alwel *brachium, Domini, brachiū Domini*, the arme of the Lord is with vs, and perhaps noe such matter. They are not the first that haue been deceaued. There were that called the selues, the children of *Abrahā*, the disciples of *Moy-ses*, the sōnes of the most High, & were nothing lesse. You saie, *the Lord of hostes is with you, and the God of Iacob your defense.* How proue you it? Or why yours more then the whole world's besides?

Assured it is, if there were noe outward, apparant, transient worke from God to perswade vs of his presence and defense, if besides his promises (which promises are yea & amen) besides his word & othe (which word and othe are 2. immutable things) wee had nothing to stand vpon; if he made as if hee slept, and had thrust his hand of working into his bosome, & would not drawe it out, but might seeme to haue forgotten to be gracious, and to haue buried his mercies in euerlasting forgetfulness: more thē this, if his works were quite contrarie (as wee might conceaue) to his works of mercie, not *diuersa*, but *aduersa*, which the Prophet calleth *opera peregrina*, strange and unpro-

2. Probation

28. Es. 21.

per workes, aliene almost from his nature, I meane of troubling and afflicting his people so farr forth, that the verie heathen should say of vs, where is now their God? Yet should we liue by our faith, and possesse our soules in patience, and waite for the time when the vision should speake, for it shal certaine lie speake, and shal not lie vnto vs.

But there are that beleue not vnlesse they may see. *plus oculo quàm oraculo. Non videmus signa.* An adulterous and wicked generation, carnal at least, seeketh a signe. Vnlesse wee maie see with our eies (saie they) and handle with our hands, & thrust our very fingers and nailes into the prints of Gods works, wee wil not beleue; it must be *brachium reuelatum*, demonstrated to sense, or it cannot moue them. For the satisfaction therfore of them and the whole world, they ioine *potentèr* & *patentèr* together, the works and the euidence of the: *Venite & videte opera. Come & behold his works;* wee feed you not with deceauable fables. *Sensus assensus sunt. See them, touch them, handle them,* they are not *spirits*, fantasies, speculations, they are true bodies and haue the flesh & bones of real, acted, accomplished workes. It is iustlie that answere that *Philip* shap'd to *Nathanael* i. *Iohn*. when he asked him, *cometh there anie good thing out of Nazareth? Come and see.* Let thy foote bring thine eie to behold that which thou beleuest not. Yea our blessed Sauour himselfe vouchsafed to perswade with this argument to *Iohn*. *If you beleue not me, beleue my works; opera testantur de me, for my works beare witnesse of mee.* Now though the noblest demonstration of things bee from their

causes and principles, yet the nearest to vs warde and most apprehensible is from effects and performances.

But what are the works they tel vs of? The workes 3
of God are without number, if wee saile in the maine Ocean of them, & put not in into some special arme or creeke, we shal neuer find an end. 104. Psal. *Quàm magnificata, o how manifold are thy works o Lord! In wisdom hast thou made them al. The earth is ful of thy goodnes. So is the great and wide sea, wherein are things creeping innumerable, both great and smale beasts. &c.* Manifold are they and maruailous, from the huge *Leuiathan* to the little worme. *Omnia in sapientia.* But that as S^r. *Austin* speaketh, *Consuetudinis perseverantia amisit admirationem*: we maruaile not, because they are common. The like *Tertullian*, *Semper abundantia contumeliosa in semetipsam est.* Of fulnes cometh lothing, at least neglect. *VVe see nothinge but this Man. Assiduitate oculorum* (saith *Tully*) *assuescunt animi.* It is vse that beguileth vs, and it is not *magnitudo* but *novitas*, the greatnes but newnes of the thing that draweth vs after it. Otherwise (to goe noe farther) how admirable are the works of God, euē vp-on our selues? It is hee that hath made vs wonderfully in our mothers wombes, & tooke vs forth of our mothers bellies, and when father and mother forsook vs, tooke vs vp, that giueth vs our dailie breade to feede vs, and our dailie breath to quicken vs with many the like blessings. Al which shew, *that hee is not far of frō everyone of vs*, Act. 15. but watcheth continuallie ouer vs with his heauenlie and fatherlie prouidence. But of the works of God there is noe end, if we thinke

to take a view of the whole sūme of thē. Cometherfore to some particular.

4)

The holie Ghost teacheth mee to distribute the workes of God into 2. sorts. One of which sorts is exprest in my Text, *Solitudines desolations* Some reade *mirabilia* wonders, not ordinarie workes: some *prodigia* prodiges, not ordinarie wōders. The most *solitudines*.

So then by the light of my Text I perceave the workes of God are two fold.

1. Sōe of position, cōstitution, creatiō, [in the beginning God made heauen and earth] & *quicquid mediū cum ipsis finibus exortum est*, al things contained with in them; of supportation, and gouernment. *Φέρει τὰ πάντα*. 1. Heb. *He carrieth al things with the word of his power*: of redemption, purchase, reconciliation *Θεὸς ἐν χρεὶσὶ κόσμον καὶ ἀλάσων ἐαυτῷ*; 2. Cor 5. 10. of restitution, reparation, renouation. 3. Act. 20. there shal be *χρόνοι ἀποκαταστάσεως πάντων*, *times of the restauratiō of al things*.

These bee his positieue works *κρίσεως, καὶ ἀλλαγῆς, ἀπλυτρώσεως, ἀποκαταστάσεως*, whatsoeuer, I meane, either giureth, or maintaineth, or bettereth, and amendeth the beeing of things; of which we maie read plētifullly the mean time in the book of nature, more happily in the bookes of grace, but hereafter most blessedlie & contentedlie in the lardge volumes of glorie.

2. Other are his workes of corruption, dissolution, & as my text calleth them *desolation*. The Scripture testifieth of both, *uiuifico, occido; I quicken, I kill. Creans lucem, formans tenebras, Creating the light, and forming darknes*. These workes of delolation are not such, the onlie end wherof (without farther good) is to

*Quasi solitudi-
nes.*

I
Genes.

Basil.

32. De ut.

45. Esay.

marre & destroie, & depriue of beeing, as the drowning of the old worlde, the burning of *Sodom* with his sisters, the lacking of *Ierusalem*; where the scope proposed to God was to *overturue, ouerturue, ouerturue*, without sparing they are desolations to our enemies, but consolations to vs, ruins to them, to vs resurrections, (*they are fallen downe*, saith the Psalme, *wee stande upright*) corruptions to them, generations, creations, recreations to vs. And without these corruptiue, destructive, works of God (to let passe the other member) we could not bee, or at least wise not so happie. Take for example, God neuer made death. *Inuidia diaboli intrauit* 2. Wis. *through the enuie of the deuill it entered into the world*; through sinne the inspiratiō of the deuill 5. Rom. & not onlie εἰσῆλθε, *entered*, but ἐμῆλθε, *wērouer al*, as a gangraine and infection; & more thē that, βασιλευσε, as *Alexander* the great, a triumphant conquerour [*peruenimus ad solis ortum & occasum*] *reigned* ouer al the sonns of Adam. Now vnder this accursed brat thus *entering* & borne by equiuocal and spurious generation, vnder this epidemical & œcumenical contagion *possessing* al the corners of the earth, and not a *King*, but a tyrant vsurping & bearing swaie ouer al flesh, what flesh could euer haue beene saued (for what man had liued and not sinned, or sinned and should haue liued, & not died the second death?) but for a worke of desolation comming betweene, to desolate and disapoint the works of death? Of this worke you maie read 1. *Ioh.* 3. 8. *To this end was the sonne of God manifested* ἵνα λύσῃ *that he might dissolue the works of the deuill*, that is to saie, sinne, and death, 2. Heb. 14.

20. Psalm.

CANT.

ἵνα καὶ ἀργήσῃ, that through his death he might euacuate,
abolish him that had power of death to weete, the deuill.
2. Col. 14. it is most ampie described Εἰς ἀλείψας a word
of desolation, he hath razed out the hande writinge a-
gainst vs ἡρκεν ἐκ τῆ μέσε a phrased of desolatiō tooke it a
waie, περιελύσας, fastened it to his crosse: ἀπεκδυσάμεν &
τὰς ἀρχὰς &c. And hath spoiled, unharnessed principal-
ities and powers, and made a shew of them openlie, and
triumphed ouer them upon his crosse. Al are rearmes of
desolation; so that now the Prince of this world is cast
out, and the children (that were appointed) of death
& gehēna singe a songe of thāks giuing, O death where
is thy sting? O hel where is thy victorie? this is the great
and wonderfull worke of desolation aboue al others, &
appertaineth to soules as wel as bodies, and to our de-
liuerances both from first and seconde death, our re-
demptiō from spiritual wickednesses rather then cor-
poral, from our immortal foes, and endlesse calami-
ties.

David is content to insift in one of the workes of
God, but of temporal, and corporal desolation, & that
is the ending of warre.

5. Auferens
bella.

He causeth warrs to cease vnto the ends of the earth.
That he proueth by sufficient induction, a recitall of
instruments and weapons of warre. He breaketh the
bow, and cutteth the speare &c. As whē the Philistins
tooke the Smithes out of Israel, they could not fight.
No smithes, noe armour; noe armour, noe warre.

1. Sam. 13.

Warre of it selfe is opus desolationis, a worke of deso-
lation, havock, wast, ruin, it turneth a land in solitudi-
nē, into a desert, an habitatiō for foxes, & wild beasts.

Let

Let it bee sowed with the seed both of man and beast,
as a field with wheate, warre wil consume it & eate it
out. *Bellum si naturā spectes, minime bonum*. rather, in
vicinity to the name, *mos belluarum*, fitter for beasts
then men. As for men, *iustum quibus necessarium*, ne-
ver iust but when they cannot avoide it; nor euer to
be waged by a christian, but obseruinge S^c. *Austins*
rule, *Esto bellando pacificus*, though thy hand be bloo-
dy, thy hart must be peaceable. *Pacem habere debet*
voluntas, bellum necessitas. You see the instruments nā-
ed in my text, are not mattocks & spades, tools of hus-
bandrie, or manuarie crafts, but instruments of mur-
ther and spoile: *the bow* to doe mischeife *eminus*, a far
of, *the speare cominus*, neare at hād: the *chariots* espe-
ciallie *ferrati, falcati*, shod and prepared with iron, &
whinged like birds, with their fiths and hocks on both
sides, to mow downe al that they mett with: they rage
in the streets, their burning is like lamps, & their shoo-
ting like lightning. 2. Nahum.

Now in the heate and height of these desolations,
when an enimie of a feirce lookes, and truculent hart,
who neither reuerenceth the person of the aged, nor
pitieth the sucking babe, dasheth the infants against
the stones in the streets, and rippeth vp the woemen
with child, (as the booke of God describeth him) one
whose breath is slaughter and destruction, whose nū-
ber is as the locusts hiding the face of the earth, able
to deuoure a countrie, as an oxe licketh vp grasse; all
whose purposes and designs are, *Downe with thē,*
downe with them. let vs cut them of from being a peo-
ple, and roote out their name; al whole promises to him-

Livy.

205. Epist.

Arcus, hasta,
Curus

telle,

1. Reg. 20.

selfe, Thy siluer and gold is mine, thy woemen and faire children be mine, and if anie be denied, the Gods doe so vnto me and more too, if the dust of thy land bee enough for my people, euerie mā to take an hādful: whole threatnings rest not in men, but their insolencies & blaſphemies ascend against God himſelfe Let not thy God deceane thee, in whom thou trustest (you knowe whose word it was and it is thought by the learned, that that victorie gaue occasion to the writing of this Psalme:) thinke with your selues how strange and prodigious a thing it is, by the vnexpected help of this Lord alone, often by vnprobable meanes, somtimes by the hande of the weaker sexe, al this intended desolation, to bee desolated, disapointed, defeated, al their warlike provision dissolued, their companies, and troupes scattered, discomfited, the eater himſelfe to be made meate, the spoiler to be spoiled; for not onlie bridles to be put into their lipps, and hooks into their nostrrels to turne them backe to their home, but their swords and spears to be turned each mans into his fellowes bowels, till they become drunck with their owne bloud, as with new wine.

Manie such wonderful works of desolation hath the Lord wrought; vpon *Pharao* and his host, when they sunck like stones to the bottome of the sea, vpon *Iabin* and *Sisera*, and al the Kings and people of *Canaan*, vpon *Zenacherib* & *Rabsaketb* (which is thought to be the storie here aimed at) where *Iudah* hunge downe his head, and couered his face for shame, and rent his clothes, and there was nothing left vnto the, but *Domine inclina aurē, & audi, aperi oculos & vide.*

O Lord bow downe thine eare and heare, open thy eie and consider, saue vs out of the hands of our enimies: O how memorable, & renowned is it to al posterity, that in that exigent of theirs, by an angel of the Lord, an invisible hand, there should be slaine in one night an hundred fowrescore and fise thousand; when the morning arose, they were al found to be dead corpses?

2. Reg. 19 .16.

--*Octogesimus octauus mirabilis annus;*

for as strange a deliuerie, from as prowde an enimie, with as vnquenchable furie, and a most inuincible nauie, they bare the ensignes of victorie, as others of *Castor* and *Pollux*, vpon their ships, brought with the instruments of slaughter and torture against our bodies, and swallowed a plentiful hope of ouer-running & desolating the whole Kingdome. But they that wēt downe at that time into the sea with shippes, *ipsi viderūt opera Domini, & mirabilia, [prodigia, solitudines] eius in profundo*. They saw, wee al knowe. O that men would therefore praise the Lord for his goodnes, and declare his wonderful workes before the sonnes of men! That our childrens children to the last point and period of anie generation within this Island, maie be able to saie, O God wee haue hard with our eares, & our fathers and grandfathers haue declared vnto vs that noble worke of deliuerance, which thou wroughtest for them in forepassed times.

Psalme. 107.

Hauiug sufficiently proued, demonstrated, evicted the matter in question, and stopt the mouthes of all gaine-saiers, *ut iustificetur in sermonibus*, at length hee falleth to aduising, or rather by a *protopopæia*, bringeth in God perswading in his owne person.

6

Counsailer:

Vacate & videte.

Vacate.

Videte.

Ego Deus.

Exaltabor.

In gentibus

*In terra
uniuersa.*

Bee still and knowe. Before, when they were absent and not come, then was it *venite & videte*, come & see: now they are present *vacate & videte*, stande stil, or sit downe, as *Mary* did, take leasure, make not hast to depart from it. Before it was *videte*, to thole that were ignorant, *see*, that is, vnderstand, and learne, & knowe that which you know not: now it is *videte* of an higher reach, you that know already, acknowledge consider, apply, make vse of that you knowe. What shall they knowe? that you your selues are but men (*put the in minde o Lord, that they may knowe they are but men*) wormes, vanitie, nothing. *Ego Deus: it is I that am God: Ego, ego, I even I, et none est alius prater me, and there is none besides mee.* And not a popular, idle, abiect God, like the Gods of the gentiles, which are not able to wipe the dust from their eies: *I wil be exalted:*

Not onlie amongst my people of *Israel*, but *in gentibus, amongst the nations.* if they receaue mee, *volentibus, with their good contents;* if they reiect me, *inuitis, mayre their wills.*

And if there bee anie ground. the lines wherof are extended farther then people and nations inhabit, I wil be exalted there also. *Exaltabor & exaltabor, I wil be exalted. I say againe I wil in the whole earth.*

It maie be spokē to two sorts of mē. i. to freinds, and then it carrieth the same sense that the speech of *Moyse* to the children of *Israel* 14. *Exod. 13. Feare yee not, stand stil, & behold the saluation of the Lord, which hee wil shew on you. The Lorde shall fight for you, therefore hold you your peace.* Trouble not you your selues with your enemies, neither trust in your

owne strength, nor saie to your selues *Manus nostra excelsa*, our owne high hande shall deliuer vs. These were *Dauids* conclusions 44. Psalm. &c. *I wil not trust in my bow, my sword shal not saue mee.* And, an horse is but a vaine thing to saue a mā: And, some trust in horses, other in chariots, but wee wil remember the name of the *Lord of hostes*. 2. it may bee applied to enemies after this sort: *vacate*, that is *desistite*, *cessate*, giue ouer your wicked purposes and plottinges, it is harde for you to kick against the pricks of Gods prouidēce; there is noe cōsaile, noe strēgth against his decrees.

Last of al followeth the conclusion, a repetition of the first verse, the *α & ω*, like the *iterū dico*, *I say againe* 4. Philip. Seruing in the first place for the proeeme, in this last for an epiphonēe; the Key of my whol speech, it opened me a dore of entrance at the beginning, & now at my giuing o'er, it closeth & locketh vp all a gaine. *The Lord of hostes is our refuge*.

6
Conclusion.

This is the seale or siāp wherof I told you before. Spare me a while to applie it, & to effigiate, & shape forth to the patterne and tipe of my text that most *prodigious de solation* intended by the aduerlarie, but intercepted by God, which this *fist* of *Nonember*, so long as the sun and moone last, shalbe both famous and infamous for.

Application.

1 First as touching the proposition and conclusion being both the same, the *carceres & metam*, head and foot of my text, as it were voice and echo, a circular annular, serpentine verse, winding into it selfe againe, like that in the 8. Psalme. *O Lord our God how excellent is thy name in al the world?* The two tropicks & points

betweene which the whole motion of this scripture goeth, and like the two Cherubins ouer the mercie-seate, which turned their faces each to other, your selues giue sentence, if euer anie nation or language vnder heauen had iuster cause to saie, and saie againe, once in their harts by beleeuing, & once more with their mouthes by confessing, to make it both their morning and euening sacrifice, the *proram & puppin*, beginning and ending of their dailie meditations, to common it in priuate with their owne spirits, and to publish it forth in the greatest congregations and assemblies, *Dominus virtutum nobiscum*, The Lorde of hostes is with vs, with the presence of his power whē there was *opus Deo*, a worke euen of the deity to bee wrought, a knot worthie the finger of God: and *Deus Iacobi*, the God of Iacob assisted vs with his grace; *Iacobi & seminis*, *Iacobi & populi eius*, euen the God of the seed & people of Iacob. Say whither hee loued not the tents and habitations of Iacob, more then al the *tabernacles and conuenticles of Mesek*, vngodlines, superstition, idolatrie: whether he gaue not ample testimonie to the world that hee loued Iacob, his house, his issue, and hated Esau, and the whole *Esauitical*, hairie, rough, barbarous, sauadge generation of mē, which said, *The daies of mourning are come, venite, occidamus IACOBVM*, let vs kil Iacob & subvert his Kingdome.

Selab.

And whether wee maie not adde in the end of our praiers and thanksgiuing, as the strength and sting of the bee that lieth behind, as a goad to awake vs, & stir vs vp, a naile to fasten it in our harts as in a sure place, a *diapsalma* & rest to our song, a pawle to our medita-

tions

ons, that wee passe not lightlie awaie (for *qui credit nō festinet*) and lastlie the *amen*, the *fiat*, the cloſure of al our deuotion, *Selah*, as much as to ſaie, *o rem praeclarā & admirabilem, Deum habere defensorem! o magnum & inexpugnabilem defensorem!* O happy, thrice happy we that are in ſuch a caſe! Biſſed thrice biſſed people that haue the *Lord of hoſtes, the God of Iacob* for our deſenſe!

Doth anie man doubt of this? or is anie ignorant? *Venite & videte opera*: Come from the vttermoſt ends of the earth, as far as the ſowre windes blowe one againſt the other, if you wil ſee a worke, a ſtrāge worke, whereof you wil ſaie when you ſee it, wee neuer ſaw it after this ſort, and when it ſhal bee told you, you will not belecue it, *Come*.

And you that turne your backs to the temple of the Lord, and are euer departing from vs and our congregations, you whoſe motion is not *comming. Eamus in domum Domini*, but going, our feet ſhal ſtand with *in thy gates* o thou ſynagogue of Roome, you that cannot perſwade your ſelues that God is the God of Proteſtants. Tuſh (ſay you) God hath forſaken them, God and man haue concurred to puniſh the wickednes of this time (you knowe the text) & you prophecied againſt vs terrible things *quandocunq; contingeret miſeram illam faminam e vitā excedere*, and ſaw in the viſions of your heads our ſtreets flowing with bloud &c. And *magnū annum Platonis*, a returne and reuolution of al things, your temples, altars, ſacrifices, reſtored, reformed *ſecundum uſum* after the forme of Romiſh ſuperſtition, *Come* and bee not incredulous but belecue,

Behold.

Job. 19,

harden not your hartes as in the daies of idolatrie and blindnes, *behold* the mightie hand of the Lord, & the workes hee hath wrought for vs: we follow not *deceivable fables*, we haue seen them with our eies, & handled them with our hands; nor were they *done in a corner*, but in the light of the sun, that al the world may take notice of them. O that my words were now written, O that they were written in a booke, and engraue with an iron pen in lead or stone for euer! *I knowe that my Redeemer liueth*, said Iob. We know our Protector liued, and you your selues knowe it, and heauen and earth knowe, King and captiue knowe, yea the stones in the wals, and timber in the beames knowe that our Protector liued, and that the *Lord of hostes* was with vs, and the *God of Iacob* was our defense, whē mē were so furiously set against vs, and meant to haue destroyed flesh and arme, head and members in one daie, and at one instant.

I could lead you by a long tract of the works of God in the daies of that glorious Saint, our late soueraigne of happie memorie *Queene Elizabeth*. a woman after Gods heart, who walkt in the waies, and ouerliued the daies of hir father *Dauid*, and led hir people as a flock forty & fiue years through a wildernes of many distreful dangers; a Queene of Queenes, a Paragon (whilest she liued) of mortal Princes, the diamond in the ring of the monarches of the earth, the glorie of hir sexe, the pleasure of mankind, the miracle of the christian, & the mark & scope euē of the infidel world, (for they had an eie after hir) who notwithstanding al the rorings of the bulls of *Basan*, *Centaures*, and *Minotayres*

of

of *Rome*, their thundrings, lightnings, excommunications, execrations, incantations, conspiracies, rebellions, drugges, daggers, dagges, yet liued to out-lie the malice of hir enimies, drew vp hir feet vnto hir in hir bed of peace, had hir eies closed with the fingers of hir seruants, & frends, and was buried with Regal burial in the sepulchers of the Kings and Queenes of *England* hir noble Progenitours.

When we had exchanged hir for our gracious So. ueraigne that now is, *Luciferum roseo cum sole*, how glorious were the workes of God in his most peaceable entrance, not so much as a fly mouing the whinge or hissing against him? Besides manie v unexpected escapes of manie vn suspected dangers. Al these were his workes of *desolatio*. But there is one behind aboue al the rest, which I maie call the *desolation of abomination*, (in the hart and purpose of the enimie) the most abominable, detestable, vnmatchable, that euer was thought vpon. It was not *solitudo in terra* with them, but *subter terram* --- *istum est in viscera terra*, for the perpetration of it they went downe into the bowells of the earth, but for the inuentio to the very vmbilicke, and centre of the earth. I had almost a kt

--- *qui gurgis, aut quis tartarus hoc scelus*
 --- *est ausus atrectare?* Iith in so many thoulads of years from the fal of the reprobate and faithlesse angels it neuer came into the head of anie deuil to suggest to the hart of any mā before this time so nefarious, flagiti-
 tius, portentuous a wickednesse, as this was?

Actors it had vpon the earth, with whome I must acquaint you. I. that *Lateran* *Iupiter*, that *Balaam*,

21. Ioh.
10. Act,

Caiphas, high. preist of Rome, the great Antichrist, the maine *Alastor*, *Abaddon*, destroyer of the christian world, whose first prize in the Church of God was that he might be *Episcopus episcoporum*, cheife and v. niuersal Bishop, (a proud, prophane, sacrilegious, Luciferian name) afterwards *Rex regum*, King of Kings; and *Terror regum*, terror of Kings, and the hammer of nations; turning the keies of the Kingdome of heauen into the keyes of the kingdomes of the earth: and not medling with the crimes and sinnes of the people, but crownes of Princes, not soules but scepters; nor contenting himselfe with his first commission (though corrupted with false glosses) *pasce oues*, vnlesse there were added *occide, & munda*, that is excōmunicate, depose dispoliate, *Eagle & Falkons*, Emperor & inferior Kings, not onlie of their dominions & possessions, but of their liues too. It were infinit to follow histories. They were not so readie to chandge their names at their first inuestiture into their *sees* and to be called *Vrbanes*, *Bonifaces*, and the like, as afterwards the christian world to change them againe, and to call their *Vrbanes*, *Turbanes*, *Bonifaces*, *Malefaces*, *Eugenies*, *Dusgenies*, *Hildebrandes*, *titiones infernales*, *hell brandes* indeed, *Pios Impios*, *Clementes Inclementes*; instead of *Caput Ecclesia* to tearme him *Caudam Ecclesia*, and *fūdamētum detrimentū*; they proued so pernicious both to Church and Christian policies.

2 Aloth other ministers of this *man of sin*, pillers & props of his *Chaire of pestilence* let passe. There is a generation of men more degenerate then euer *Nabuchodonoser* was, not men into beasts, but verie deuills incar

nate,

nate, of al the sectes in that Popish Sodome, which haue beene multiplied as the monsters of *Africke*, the most pestilēt. You cal them *Iesuites*, *Bar-Iesuites*, you wel may, of that damned Sorcerer Act. 13. or *Iebu. sites*, *Esaiutes*, *Suites*, as some haue done, the disloiall broode of *Ignatius Lotola*, the notorious *Incendiaries*, *Bustuaries*, of christian states, they thinke one daie to be rulers even over heauen it selfe; *satanicum genus* (one fliled them) the ofspring of Satan; the falsest Sinons, impostors, couzeners of the world, ἀμφίβιοι. Δίγλωττοι δ' ἄνθρωποι, *Stelliones*, *Bispelliones*, you knowe not what to make them; their liues, their tongues, their harts, their habits all are so false.

In eo nimium
sapientes, quod
se putant celo
vel ipsi quan-
doq; imperant-
ros. Pa p. Mas.
in Paul. 4.

Οὐς ἔτε βῆμα, ἔτε πῖσις καὶ ὄρεος μένει

as hee said of the *Spartanes*, & *Nulla fides nisi quantum expedit*, as the rule of the *Parthians* was. The new *Priscilianistes* of our age, of whom S^r *Austin* cōplained, *soli inuenti sunt dogmatizare mendacium*, the onlie men that are found to dogmatize & defend lying; yea and periurie also, and that in the worship of God, (ἢ Dei nomen, Deus testis, Dei sacramentum interponitur. Wherof S^r *Austin* added, *o ubi estis fontes lacrymarum? quo ibimus? ubi occultabimus nos a facie veritatis? O where are you fountaines of teares! whether shall wee go, or where shal we hide our selues frō the face of truth?* whose mixt, Hermaphroditical, epicæne, half-boine, and half-vborne propositions are like I say not the reseruations of the Gentiles -- *Iurani lingua*, but the oracles of the deuiles themselves. In a worde, they are the marow, and spirit of the *mystery of iniquitie*, the trumpets of sedition and rebellion ἀπὸν δόλοι, ἀσπονδοί, αἰ-

508201, their crie is, *dirumpamus vincula, proijciamus funes* let vs breake their bonds, and cast away their cordes: Noe bond of nature, consanguinitie, allegiāce, alliāce, affiance, wedlock, oath, sacrament stādeth good, if they list to dissolue it. Of al the religions in the world I denounce vnto you (let me a little inuert the wordes of the Psalme) *Nolite fieri sicut equus & mulus* (they differ not much in kind) *in quibus non est intellectus*. Bee not like *Iesuite & Priest* (they are not far a sunder) in whō there is noe conscience, no religion.: whose mouthes thou canst not hold in with bit or bridle of anie, either ciuill or sacred restraint, but they wil euade thee.

-- *Dij talem terris auertite pestem,
Nec Iouis imperium, nec Phlegetontatiment.*

And therfore as they said in Rome, *Exeat ex vrbe Catilina*, Catiline must bee spewed out before the Citie could haue quiet; so maie we saie, if we wish peace to the Kingdomes and Countries of the earth, *Exeat ex vrbe* and *ex orbe Iesuita*, from whom there is noe peace, but *rebus sic stantibus*, and *dum vires suppetunt*, til they be able to make their partes good.

— *Sed tuas praecipue non intret limina quisquam
Frater, vel monachus, vel quauis lege sacerdos:*

And aboue al things take heed that you admit neither *Priest*, nor *Iesuite*, nor *Iesuited busie Papiſt* within your houses.

Of these there were sundrie in this bloudy attempt: Some of them fixed as it were in their orbes, staple & Legier *Iesuites*, like principal bad angels set ouer provinces, *Baldwin* ouer *Flanders*, *Creswel* ouer *Spaine*, *Garnet* ouer *England*; other planetory, cursorie, moue-

able from place to place, as *Gerard, Tesmond, Hammōd, Hal*, with the like. Their offices were, to animate, authorize, warrāt, absolue, sacrifice, pray, yea & prophetic too. You remēber their psalmodie, *The memorie of nouelties shal perish with a CRACK; and hee shall come as a flame that bursteth out beyond the fornace, and, his furie shal flie forth as a thunder, & in a moment shall hee crush their bones:* that when it had come to passe according to these predictions, they might haue said, *dixit dominus, os domini loquutum est*, *The Lorde hath said it, the mouth of the Lord foretold it.*

There wanteth yet a third sort for execution. *Vlysses* maie perswade, but *Diomedes* must through with it. There must bee hands as well as heads. Behold a number of Gentlemen, (with others their followers) some of noble and worthie descent (*sed quanta tenebrae a quo fulmine?*) al our countriemen and patriotes, all fed with the fat of the land (but a viperous generation, not sparing the bowels of their mother that breed them) some that are the salt of the pallace, and beheld the face of the King in place of neare attendance, al drück with the dregges of the cup of *Babylon*, and ful as the spider with Iesuitical poyson; they ouerflow with the gal of bitternes, and want but meanes & matter wherein to disgordg theselues: to the attaining wherof they lay their heads together, and according to the worde of the Psalme *scrutati sunt iniquitates, & defecerunt scrutantes scrutiny*, they beate & wearie their brains to devise to some purpose: At length they draw together into a knot as an impostume to an head, & close like the skales of *Leuiathan* that the breath cannot get

betweene, they take oath of secrecie and perſiſtance, (was euer the name of God ſo fowlie diſhonoured?) they confirme it with the bleſſed ſacrament (o more then Iewiſh impietie; they vowed they would neither eate nor drinke (at their common tables) till they had the head of Paul, they would ſaſt it out! Theſe eate & drinke at the table of the Lord, the bodie and bloud of our bleſſed Sauour vpon a *bargaine of bloud*, to haue the heads both of head and members, and to make a poole, a floud, a whole red ſea of bloud, with the ſlaughter of manie thouſands. (*Busiris arae clementes.*) Are theſe their ſacrifices? theſe their ſacraments? In a word, they vnder take, they reſolue, they ſweare, they deuouer and execrate themſelues with that tragick inſtigation, *Excede pietas* awaie yee bowells of compaſſion, natural affection begone, thoughts of humanitie, prickles of conſcience, ſparkes of reaſon, barrs of religiō, feare of God, reuerence of men, difference of perſons, high, low, old, yong, nocent, innocent, al depart,

--- *Sic ſic iuvat ire*, our harts are fixed, our harts are fixed to vndergoe a worke, *opus ſolitudinis*, a work of deſolation, *opus mirabilitè ſingulare & ſingularitè mirabile*, a work, which whoſoeuer heareth of, his two eares ſhal tingle, and his hart-ſtrings ſhal tremble; one for al, a worke that containeth in it

--- *mille actus uictitos & mille piacula*: to become *paricides*, *Reginides*, *Regnicides* at once, & with on catholike, that is vniuerſal, blow to cut of all the heads of the land as it were vpon one & the ſame ſhoulders.

The kind of deſolation that *Dauid* giueth instance

in, is *auferens bella*, he maketh *VVarrs* to cease. Ours is not *species* but *monstrum*, cannot be defined within a nie kind. Their first proiect was warre whilst our *Deborah* was yet living: to that purpose they had a treatie with Spaine for an other inuasion. But then we would haue buckled our armour vnto vs, and haue girt our swords vpon our thighes, we would haue brought into the field. . . *pares aquilas*, alike forces, and haue opposed, bow vnto bow, speare vnto speare, chariot vnto chariot. But *maior mihi metus ex leone quam ex vulpe*, I euer feared their fraudes more then forces, their warrs neuer did, neuer could annoy vs. . . *Astus polenti or armis*. Their trust is in stratagemes and trecheries. *Insidiantur in abscondito, quasi leones in spelunca sua*. They lie in waite in their theeuish corners, as a lion lurketh in his den. They laie to the ground couer vs, and to a subterraneous vault, keep vs close. *Vt sagittent in occultis immaculatum*, that they may shoot at the innocent in secret; and if their *occultum* speed, it followeth in the Psalme, *subito sagittabunt eum*, they wil also do it suddenly. They shal receaue a terrible blow, and not see who hurt them. They begin their worke with a mine vnder ground (Romish pioners, Antichristia molewarps, hellish Tenebrios) and with improbitie of labour to speed the impietie of their harts, half dig through a wale of three yards in thicknes. Cursed bee their rage, for it was cruel, and their malice for it was verie painful. They might haue plowed vpon the rock as wel. Fro the mine to a cellar, as fit for a dē of theeus as the mine was iust vnder the Capitol, the higher house of Parliament, that where the lawes had beene made (said they)

64. Psal.

there the lawmakers might receaue their punishment. This cellar they store with 36. barrels (great and smal) of gunpowder (the inuention of a Monke, a deuill, the daughter of salt and sulphure, mother of the *first borne of death*; nothing maketh a quicker end) together with billets, and fagots, and peeces of timber, and barres of iron, and massie stones, al deadlie and murthering artillerie, and are now euen readie with match & touch wood in the hād of *F. V. X.* a firebrand indeed, against the 5. of Nouēber was two ye are; at what time these smokie Locustes out of their mercilesse pit of more then *Neronian & Catilinarie* dispositions, crying *ῥαῖα πυρὸς ἡλὸς πυρὸς*, and *incendium ruina extinguam*, let heauē and earth burne, and let nothing quench the fire but the ruine and downfal of al, these audacious *Phæto's* running a desperat & dreadful courle, meant to haue made a general combustion, *communis rogam*, a common bonfire not onlie of mortal men, but of immortal monuments, trophees & pillers, yea charters and records of eternitie; and to haue offered *holocaustum* a whole burnt offering of vs, to haue caused to passe through the fire to their *Molech* of Rome, our sonnes and our daughters, our King, Queene, and Prince, Nobles, Senatours, and Priests, with the flower & people of our Land, without distinction of Maiestie, dignitie, degree, sexe, age, merit, yea or religion it selfe in some part: which what had it else beene but a type of the deflagration of *Sodome & Gomorre*, an image of *Tophet*. 30. Esay. the burning wherof was much fire & wood, a verie representatiō (the nearest on earth that cā be) of that *ignitū diluuiū* that shalbe at the end of the world

of that *Gehenna ignis*, which God hath prepared for the wicked; when both root and branch, flesh & arme, father and sonne and nephew, danime and yonge in a neast together, al had beene blowne away with a blast, a whirlewind of destruction, and the whole state of Kingdome and pollicie dissolued, as a man turneth a platter vpside downe; and that in an instant of time, before wee could haue swallowed downe our spittle, or in remembrance or remorse for our sinnes haue said, *Miserere Deus*, O Lord haue mercie vpon vs. Like to the destruction threatned to the houle of *Ieroboam*. i. Kings 14. The houle of *Ieroboam* shal be destroyed *in that daie*. *VVhat?* *Euen now*, as you would saie in a moment, before they had leasure to thinke of it.

This was the worke of desolation meant and projected, wherof I haue told you so often. Aske now frō one end of heauen to the other, and throughout al the generations of the earth if euer the like were. Herein I must confesse, my text faileth me, and scripture, and al nature faileth me. There neuer was example in the world of so facinorous a fact, a sin so exceedingly sinful, the *primum genus* of al sin, and not a crying, but a *roaring, thundring sin* (as his excellent Maiestie tearmed it) *nor of bloud, but of fire and brimstone*, a whole penuarie and store-house of sin, wherein was prodition, perdition, deperdition, al congested and heaped vp in on.

But the goodwil of him that sat in the bush (as *Moy-ses* spake) (the bush that flamed but consumed not) & the compassion of his sonn, who waded in the midst of the fire fornaice of *Babylon*, deliuered vs as the bush, & the three childrē frō the *Stygiā* lake, & the mouth of hel

freed

freed vs from their Catholike dooms-daie, and in a parable brought vs back from death to life: & as for those *Salmoneã* artificial fireworkes, he confounded many of them by their owne skil, and brought their intended mischeefes vpon their owne heads.

Now (according to my text) *come and behold the works of the Lord, what desolatiõs he hath wrought vpon the earth: shal I saie he causeth warrs to cease? Or breaketh the bow? It was far worle. For at that very time when they said of our soules, There is noe help for them in their God, there there, thus would wee haue it,* their stratageme being as ripe as the mellowest sommer fruit, there wanting nothing in the world but the last hand to act it, at that very time (that God maie be al in al, and that the honour may be wholly his without anie thought of copartnership) were al these machinations of theirs desolated, discomfited, and defeated: And notwithstanding their vowed and dejerated secrecie, their *threefold bond* of keeping counsaile, religion, oath, sacrament, [*You shal sweare by the blessed Trinitie, and the holie sacrament, that neither directly nor indiretly, by word nor circumstance &c.*] Yet was their worke of darknes discovered, their Troian horse of the most barbarous villanie that euer eare hard opened, their Labyrinth, their dungeon, their hel of secrecy, yea the deep and vnsearchable hell of their harts (*who can find them out* saith the Prophet?) eviscerated, rāsacked, and manifested to the light of the world.

Then were we as men that drempt, when the Lord waked ouer vs, wee sat vnder our vines and suspected nothing, peace, peace, and al is wel, the noile of mil-

stones, & light of cādles, bride & bridgroom was our
 long: at what time (that the word of the Psalme may e-
 uer be verified, *dedisti metuentibus te significationē ut
 fugiant a facie arcus*, that he wil euer giue warning to
 his seruāts to flie from a flash of powder before it cō-
 meth) from one of this Plutoes band is a letter sēt to a
 Noble, thrice noble Lord (whose memory be euerblest)
 that letter not kept but imparted where it was fit, ex-
 amined, skanned ouer againe & againe; & afterwards
 by One wise as the Angel of the Lord to knowe good
 & bad, *a regius propheta*, who spake not by private mo-
 tion, but as he was inspired by the holie ghost, interpre-
 ted against the rules of art. Whervpon those *penetra-
 lia mortis*, inmost chambers of death were narrowlie
 searched, the last designed actor of the bloudy tragedy
 deprehēded, & the whole matter detected, with such
 amasēmēt to the actor himselte, that he laid it *was not
 God, but the deuill that discovered it*. I now aske in the
 language of the 9. Psalme rendred by Tremelius, *O in-
 mice absolut a nesūt vastitates in aeternum? an ciuitates
 extirpasti?* Haue thy desolations sped? (so maie they e-
 uer speed, & thus bee thy handie. workes alwaies pro-
 spered) hast thou spoiled, and gotten possession? *Quies-
 cite & videte*, if there bee any sparke of grace left in
 you, giue ouer your deuilish practisings.

... *Si genus humanum et mortalia temnitis arma,*

... *Asperate Deum memorem fandi atq; nefandi.*

If you thinke that the Lawes of Princes be to weake
 against you, & their punishments too easie, yet feare
 the iudgments of the dreadful Lord of hostes.

And you the faithfull seruants of God and subiects

of your Soueraigne whersoever, deliuered, as the scapegoat in the law, frō the danger of death, & pulled out of the gulfe and bottomlesse pit of imminent destruction: *quiescite et videte*, put your trust in the Lorde, hang vp your *uotinas tabulas*, tables of boundē thankfulnes in the open sight of the world.

And let the scription of those tables bee, *Non nobis domine, nō nobis, sed nomini tuo*. O Lord al wisdome goodnes, saluation in disclosing and dispersing the hole of those alpes belongeth vnto thee, thine is the honor and thanks! we take to our selues noe part of thy glorie.

I knowe you haue long looked for an end. Much speaking is wearines to the flesh, and long hearing is offense to patience. Wil you heare the end of al? Thus began, thus endeth my text. *The Lord of hostes is with vs* that *Dominus virtutum*, with and for whome the starres in their courses fight.

• *Et coniurati veniunt in praelia venti*, the winds and waues fight, and *pugnat orbis terrarum*, al the creatures in the world fight to take vengeance of his enemies; him selfe fighteth for vs: & *Dens IACOBI* (of whom I trust he hath sworne by his holinesse, that hee wil neuer faile him, and hath made an euerlasting couenant with him and his seed, his image our hopeful Prince, and his whole happie race (*si custodierint*, if they wil keep his testimonies, & walke after his laws) *this God of Iacob is our defense*.

To this God, the author and finisher of al our welfare, Father, Sonne, and holy Ghost, be ascribed al might and Maiestie, praise and thanksgiuing, this daie

and al the daies of our life, in our Chambers at home,
and abroad in our Churches, for our time and
throughout al the generations of our
Childrens children after vs, til
Christs comming in
the cloudes.

Amen,

Amen.

FINIS.

